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Gone.

The shadow of a tent I saw,
Along the sloping sand,
A tent upon a headland high—
That bulwark of the land.
Today that tent is gone! It left
No trace upon the sand;
A lonely sky is overhead,
Below, a lonely land.
And yet the camper's song goes on;
It sounds along the shore,
I hear it in the snowy surf
That breaks in wild uproar.
Is life a tent, a transient tent,
Do not we often say?
A shadow on the stretching sand,
So swift we pass away?
To night I sit alone and hear
The songs my dead did sing,
And in mine ear their voices clear
Will never cease to ring.
Oh, vanish, tents of pilgrim lives,
So transient by the sea,
What though the singer must pass on
The song shall stay with me.
—Selected.

From South-western Missouri.

Last Sunday, Sept. 26, I preached my first sermon at Lockwood. The services were held in the Christian Church. The congregation was large and the attention and decorum of the congregation excellent. This state has had a very unsavory reputation in the past, and I may add, not without good and sufficient reason, but as far as my intercourse with the people here is concerned I must say that I never met with more sociable, intelligent and peace-loving citizens than I have found here. It seems to me, judging from appearances merely, that there are more churches, and a larger proportion of church members to the whole number of inhabitants, in this community than there are to be found in Eastern States. Lockwood, a town of less than eight hundred inhabitants, has church buildings in which no less than nine different denominations vie with one another in holding forth the word of God in its "primitive purity." These are the old Lutherans, the United Presbyterians, the Cumberland Presbyterians, the Covenant Presbyterians, the Christians, the United Brethren, the Missionary Baptists, the Methodist Episcopal church North, and the Methodist Episcopal church South. The church buildings in town are under the control of one or the other of these denominations, but, with the exception of the Old Lutheran church they are in effect all union churches, for the door is always open to preachers of other denominations. There are four Sunday Schools organized in the town, and the Secretary of W. C. T. U. has a Band of Hope organization. Missouri has a high license law in reference to dealing with the whiskey question, but there is no licensed saloon in Dade county. Public opinion is strong against the saloon here, but it is said that there is considerable whiskey dispensed through the drug stores on Doctor's prescriptions. However true this may be, it is nevertheless a fact that but few drunken men are ever seen in the community. It is also claimed that across the border, in what is known by the tipplers in this state as suffering Kansas, the physicians and drug stores

are the bane of Prohibition. Is it not a shame that the profession whose office should be to heal the body should be disgraced by the unprincipled red-nosed practitioners who would prescribe the vile stuff in defiance of the laws of health, as well as civil and divine law.

A stranger will always find something in a new place that will strike him on account of its novelty. One of the novel things I have met with here is a locality which is known far and wide by the name of

SINNER'S UNION.

Of course the stranger when hearing the name of the place mentioned, is apt to associate with it a combination of extreme wickedness, but the place is not a saloon or a brothel by any means, nor even a church building with its doors barred against ministers of the Gospel, but a church building where the gospel is preached, or may be preached by any one who chooses to do so. It got its name from the fact that the church was built by contributions from non church members. I suppose they acknowledged themselves as sinners, they were out of Christ, but felt the need of having him preached, and for this reason they built the house and invited the preachers to come and preach. There has been great revivals held in that church and the sinners have about all become converted, but the place still retains the name suggestive of evil.

Another misnomer that I have met with is the town named

LIBERAL

in the adjoining county of Barton. The town was founded by a colony of infidels, but why they named the town liberal and insist on being called Liberals themselves is hard for an outsider to explain and harmonize with their conduct, and the plan upon which they founded their town. They seem to be very liberal with their own opinions, to be sure, but then the same can be said of every body. They are liberal enough to throw away God's word, but too illiberal to tolerate the Bible or the minister of God. They actually prohibit the preaching of God's word in their town and such a thing as a church-house must never be built within the corporate limits of the town of Liberal. A few years ago however, a Christian (Campbellite) minister stole a march on them, and, in spite of the illiberality of the Liberals, succeeded in preaching the gospel to them for a season. The way he managed was to rent a building in which there was a large upper room; and moving into the house he advertised by the means of circulars distributed in the streets, that he would preach the gospel at his residence at stated times. This was the first intimation that the citizens had that the man who had rented the place was a preacher, and what his purpose was in renting the house with the large upper room. The town council and citizens exhausted every means by which they thought they had

the town guarded against the preaching of the gospel, to stop the minister from preaching but they found that they had not provided against a man preaching in his own hired house by any statue on their books. The first night the gospel was preached to six hearers. These had come evidently to interrupt the preacher and confuse him by asking him hard questions. The preacher was well armed with the sword of the spirit and parried their thrusts with powerful effect. The next night the audience was increased to twenty hearers. The best talent in infidel Liberal was now arrayed against the preacher, and he was again interrupted in his sermon and assailed with hard questions, but his answers discomfited the Liberals sorely, and the preacher stood his ground. From this time on the house was filled every evening and the gospel was preached in the infidel town to the joy of many. I am not prepared to say to what extent the preaching of the word was productive of good, but one of the effects was that the banner displayed on Main st. bearing the inscription No GOD, No HEAVEN, No HELL, was soon after taken down, and while there are still no churches within the original corporation of Liberal, a new Liberal, rejoicing in the liberty of the Gospel and unshackled by the intolerance of the old infidel town, has sprung up by the side of the old misnomer. In it may be seen the spires of churches pointing heavenward, and one of the churches is so built so close to the corporate limits of the old town that its shadows fall over a part of it. It is to be hoped that the benign influence of the gospel will finally overshadow the whole town and eradicate the illiberal barriers that its founders sought to establish when they attempted in their blindness to shut God out of their town.

In my next I will continue to relate similar matters of interest which I have met in this state.

E. L. YODER.

Miami Valley Items.

We are glad to announce that the family of Bro. Abraham Beechly, near the Soldier's Home, whom we reported last week afflicted with Typhoid fever are all getting along well. When we visited them last week, three out of the five were convalescent. We trust in a few weeks, all will again be restored to their usual health.

Last fall Bro. Levi Barnhart of this vicinity removed his family to Tennessee. He hoped the change would be for the better. However it turned out differently. The climate did not come up to his expectations, and being deprived of church privileges did not meet his approval. The consequence is that he is going to come back. I do not think it right under all circumstances that we should be glad and rejoice over other person's disappointments; but there may be exceptions to the general rule.

This is one of the exceptions I suppose, for I cannot help but rejoice that Bro. and sister Barnhart were disappointed and that they are coming back. Of course we don't care so much about the disappointment as the coming back. They were good, working members and we need all of that kind we can get in the "Valley."

It seems that every one that visits Ashland gets enthusiastic over the College. In a private letter Bro. Mallott says, "I was more than pleased to find such system and enthusiasm in Ashland College. Bro. Perry is an excellent teacher, and a Christian gentleman as well." We rejoice when those who visit the school, think so highly of it. The brethren who have so nobly stood by the institution amid every discouragement deserve all the encouragement they can get. The young people from this vicinity now attending college, speak highly of the school, faculty and surroundings.

We had another wedding here last week. This time it was at our house. The principals were Mr. Clarence Baker, son of Bro. Frank Baker of the Lexington church, and Miss Caroline Wolf, all of Preble Co., Ohio. May joy and happiness be their portion in time and eternity.

I am glad to see that Brother Bashor is in the field again. May the old "revival" spirit burn in him with double force, and that under the blessing of God he may be the means of leading many into the church. By the record of the last year, and what I have heard through brethren Summers and Mallott that is a glorious field to work in. Northern Indiana it seems is destined to be a strong fortress of the Brethren Church. The gospel-alone doctrine is so easy to maintain—no unscriptural traditions to defend, no superstitious notions or questionable opinions to uphold, nothing to preach but the pure unadulterated Word of God, and the means of grace appointed by the Master for the development and growth of an upright, progressive Christian life.

I am now more of the opinion that ever that Ashland College ought to be crowded with young brethren qualifying themselves for the ministry.

At least eight protracted meetings could be held in the Miami Valley this winter, viz:—Farmersville, Winchester, Lexington, Little York, Georgetown, North Star, Covington, and in the vicinity of Miamisburg. Some of these have no members, others have very few, but all of them promising fields where Brethren churches could soon be established. Then there is Dayton and Green County, and Bear Creek with New Lebanon (Sharpsburg) and Johnsville. There might be thriving congregations at each of these places, had we the Evangelists to put to work. Everything looks ripe for a general outbreak. May the Lord open a way.

I was glad to notice that there was only three-fourths of a column of selected matter in the EVANGELIST last week. That

speaks well for the correspondents. Articles are always more interesting when we know the authors.

EDWARD MASON.

Pacifics.

Our campmeeting is over, and I am pleased to say that we had a good meeting.

Bro. P. J. Brown did our preaching, and it is useless to say that he did it well, for he never does otherwise. He was the right man for the place and time. He made many friends, and did a work the vastness of which eternity alone can reveal. There were three added by baptism.

During the meeting we had a general council. Among the business transacted was the election of a Home Mission Board, and a campmeeting committee. The latter is to arrange for a campmeeting in 1887, and the former to provide for the work of evangelism on this coast for the coming year.

Eld. George Wolfe has sold his ranch and bought a home in Lathrop, whither he intends to move soon. I hope he may enjoy himself in his new home. He will be near the church, which will be a great convenience to him in his decrepid condition.

I wish to inform all who feel concerned, that hereafter, until otherwise ordered, my address will be Altamont, Cal. In connection with this notice, I wish also to state that I am now ready to go anywhere, from the rising to the setting sun, and between the poles, at the Brethren's call or bidding and expense, to work for the Lord.

Bro. Brown, and Bro. and Sister Bickley, with their son Willie, expect to start for the east next Monday. May they all reach their homes in safety, and find all well. Bro. Elijah Beechley, is a son of Eld. E. B. Beechley, of Waterloo, Iowa. He and his family have been in the Golden State for about a year, and they like it well, but they feel that duty calls them home. We are sorry to have them leave us.

As Bro. Brown has been giving a general account of things here, I will close for the present, to take up my pen again at Altamont, "if the Lord will."

J. W. BEER.

Sept. 27th, 1886.

Man should trust in God as if God did all, and labor himself as if man did all.—Chalmers.

Every good deed that we do is not only a present pleasure but a prop for the future.

The more God empties your hands of other works, the more you may know he has special work to give them.—Garrett.

If when thou makest a bargain thou thinkest only of thyself and thy gain, thou art a servant of mammon.—Paul Faber.

A holy life spent in the service of God and in communion with him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—Melancthon.